N° 19

The Advantages of Peace, and the Means to perpetuate the preſent Peace.

A

SERMON

Preached in the Pariſh Church of *Urney*, on the 25th Day of *April* 1749, being the Publick Thankſgiving for the Peace.

By WILLIAM HENRY, *M. A. Rector of* Urney *in the Diocese of* Derry, *and Chaplain to his Grace* Joſiah *Lord Archbiſhop of* Tuam.

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To the Counſellors of Peace is Joy. PROV. xii. 20.

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MDCCXLIX.

GR III
BRITISH MUSEUM

TO THE

Moſt Reverend Father in God

THOMAS,

Lord Archbiſhop of *Canterbury*.

THE following Diſcourſe, ſetting forth the Obligations of the Goſpel of Peace upon all Chriſtians; the Bleſſings of Peace in general, more particularly the Advantages of the preſent one; and the Means to perpetuate it, is, with all Humility and Reſpect, inſcribed, as a proper Acknowledgment of His Grace's moſt exemplary Loyalty to *His Majeſty*; His early and ardent

Zeal for the *Proteſtant Religion* and *Britiſh Liberties*, in Times of Danger; His affectionate Regard, and Condeſcenſion to all true Lovers of the ſame, even in the remote Parts of His Majeſty's Dominions; and His prudent Counſel and chearful Concurrence in promoting the publick Peace and Tranquillity, by

His GRACE's

Moſt Obedient

And Moſt Dutiful

Humble Servant,

WILLIAM HENRY.

Bleſſed are the Peace-makers; for they ſhall be called the Children of God.

PSALM cxlvii. 12, 13, 14.

Praise the Lord, O Jerusalem: praise thy God, O Zion.

For he hath strengthened the Bars of thy Gates: he hath blessed thy Children within thee.

He maketh Peace in thy Borders.

WE have often, for these several Years past, assembled in a way of solemn Humiliation, to offer up our Prayers and Supplications to the Divine Majesty, for obtaining Pardon of our Sins, for averting the heavy Judgment of a bloody and expensive War, and for restoring and perpetuating Peace, Safety, and Prosperity to our gracious King and his Kingdoms.

God

God in his Mercy hath heard the Prayers of his People: And inſtead of our former mournful Supplications, we, together with all the Inhabitants of his Majeſty's Dominions, may on this chearful Day, join in ſuch an Anthem as that of our Text.——

"Praiſe the Lord, O *Britain* and *Ireland*:
"Praiſe thy God, thy continual Support
"and Protector, O *Britiſh* Throne, the true
"Mount *Zion*, the Seat of pure Religion
"and Liberty. For he hath ſtrengthened
"and confirmed our happy Conſtitution;
"he hath bleſſed the Children of *Britain*
"with Liberty and Affluence at home, and
"the happy Conſequence of Liberty, intre-
"pid Courage abroad; and now hath eſta-
"bliſhed a juſt and honourable Peace, in
"and around all the Borders of the wide-
"extended *Britiſh* Dominions."

That we may the more chearfully concur in this ſolemn Thankſgiving, I ſhall endeavour

To lay before you the great Bleſſings of Peace in general; and more particularly the happy Peace now eſtabliſhed in our preſent Circumſtances.

And

And then to ſuggeſt ſome Methods, by obſerving of which this Peace may be perpetuated.

We cannot form to ourſelves a juſt Eſtimate of the great Bleſſings of Peace, better than by conſidering, that the obtaining and ſecuring of this was the main End that engaged Mankind to enter into civil Societies.—Man is, in his natural State, of all Animals the moſt helpleſs. He is that * *expoſed Infant* deſcribed by the Prophet *Ezekiel*; and muſt periſh as ſoon as born, if there were no Eye to pity, or Hand to help him. Or if by any means we could ſuppoſe ſuch an helpleſs Infant to grow up to Maturity; what a wretched Condition muſt ſuch a ſolitary Man be in? Ranging thro' the World like the wild Aſs in a Deſart; his Mind uninſtructed, and all his Paſſions raging; his Body expoſed to Hunger and Thirſt, and all the Inclemencies of the Seaſons; deſtitute, not only of the Comforts, but of what we now reckon the Neceſſaries of Life; ſurrounded with Terrors, ſtarting at every Apprehenſion, dragging on a gloomy

* Chap. xvi. 4, 5.

a gloomy Life, until Sickneſs or the Fury of ſome wild Beaſt happily ſet him free.

But to prevent all thoſe Evils which neceſſarily ariſe from an unſocial State, God has not only given Mankind Reaſon to direct him to the Aſſiſtance of others, but hath alſo inſpired him with the ſtrongeſt Inſtincts, to make his Reaſon operate more quickly. He hath with the very Breath of Life, inſpired into all Men, by his own divine Breath, a Principle of Benevolence and Peace, the propereſt and ſweeteſt Band to unite and twiſt Mankind together. —— Men being led, thro' this divine Impulſe, and a Senſe of their Wants, to unite, firſt into Families, and afterwards into larger Communities, ſoon experienced the Happineſs of this State in that mutual Society, Help, and Comfort, which one had of another. —— By converſing together, they enlarged one another's Underſtanding, poliſhed their Tempers, and united their Souls: And by following various Arts and Occupations, they ſupplied abundantly, not only the neceſſary Supports and Conveniencies, but alſo the Comforts and Delights

Delights of human Life.—The Senſe of theſe Advantages naturally diſpoſed Men to aſſemble into larger Societies, until from Families and ſmall Communities they grew up into Villages, Towns, Cities, Commonwealths, and great Kingdoms; well conſidering, that the more extenſive the mutual Intercourſe became, the common Safety and Advantages to the ſeveral Individuals from each other increaſed in Proportion.—This Principle, carried to its full Extent, might unite all Mankind upon the Face of the whole Earth together.—But as from their various Climates, Languages, Cuſtoms, and diſtant Situations, it is impoſſible for all Men to be united under one Civil Government; the want of this is happily ſupplied by *Commerce*. This in Effect forms all Mankind into one Society, unites the moſt diſtant Nations, *Britain* and *Japan*, the *Eaſt* and *Weſt-Indies*, the northern and ſouthern Poles; makes all Men whom the ſame Sun chears with its Rays, Friends and Allies; and by bringing home, as out of a common Store, whatever is valuable either in Commodities, or in Arts and Knowledge in

each respective Country, makes all Things, as among Friends, common.—When we look upon Mankind, in that Light wherein universal Peace would represent them, we cannot forbear dwelling upon and delighting in the amiable Idea.—How would an Archangel looking down from Heaven rejoice over and bless the human Race, when he beheld all the Nations of the Earth living happily under the one supreme Government of him who ruleth over all the Kingdoms of the Earth, governed by the same Laws of Nature, especially that of Benevolence, which is established in every human Heart, and by an infinite Variety of Industry and good Offices, promoting the common Good, and ministring to one another's Necessities? This heavenly Herald would proclaim it to be the Tabernacle of God upon Earth, the Kingdom of the *Prince of Peace*.

It must indeed be confessed, that some great Governments owed their Origin to a wicked Conspiracy of Men, no better than Thieves and Robbers, to invade and plunder their weak inoffensive Neighbours, the Beauty

of whose Poſſeſſions tempted theſe fierce Ravishers.—Such was the firſt beginning of the *Roman* and *Ottoman* Empires, who from ſmall Bodies ſwelled to an enormous Size, by devouring the Blood and Treaſures of the Nations around them.—But it would be as unjuſt to judge of the original Deſign of civil Societies from thence, as to form the Character of Mankind from Banditti and Pirates.—Beſide, theſe very Empires, in their Progreſs, confirm this Truth, "That no Society can flouriſh but by "cultivating the Arts of Peace."—For notwithſtanding the Barbarity of their Origin, and the natural Ferocity from thence, at firſt entailed upon them (ſo irkſome is a State of War and Contention to the human Mind) they ſoon applied themſelves to Arts and Sciences, to Induſtry and Commerce, to Elegance and Magnificence, to the forming of wholeſome Laws, and promoting Order and Peace. And the *Roman* Empire in particular owed its vaſt Extent and Power, not ſo much to its intrepid Legions, as to theſe polite Arts, which encouraged and drew in diſtant Nations to ſeek their Friendſhip, and to

look for Shelter under the Wings of their Eagles.

It is Peace that encourages the Husband-man to manure and sow his Fields, instead of that ancient barbarous Custom of *Ireland*, in its troublesome Times, of living only upon Sorrel and Shambroques, and the Milk and Blood of living Cattle; that makes a common Acre of Oats more valuable to its Owner than the whole fertile Plains of *Flanders*, of late so often foraged by the contending Armies; that makes our *Valleys so full of Corn, that they seem to laugh and sing*.

It is Peace that has adorned our Country with so many fine Seats and commodious Dwellings, instead of those dark old Castles and subterraneous Forts on every Hill around us, in which our Forefathers were continually besieged, and even buried whilst yet alive.

It is Peace which hath made our Manufactures, especially our Linen Manufacture, to flourish; that enables the Women of the North of *Ireland* to rival the virtuous Woman described in the *Proverbs* *, while their Husbands,

* Prov. xxx.

Husbands, Sons and Brothers, are known in the Gates, by their Industry, decent Apparel, and manly Countenances.

It is Peace that promotes our Trade, enables us to send abroad our Superfluities, for the Benefit of Mankind, while in return our Merchants and Mariners bring home to us, *upon the Wings of the Wind*, rich Supplies; and make us forget the Inconveniencies of a Northern Climate, by the choice Products of the warmest Southern Soils.

'Tis Peace that causeth Mankind to increase and multiply, our Streets and Villages to swarm with innocent Children, who may in time be a Seed to serve God, and to maintain the Cause of Truth and Liberty. Our Maidens are given in Marriage, and our young Men, instead of falling in distant Climates, march out to the Plow or the Loom, rejoycing as a strong Man to run his Race.

But what should above all recommend Peace to us, it is this which makes our happy civil Constitution flourish, the Laws to take place, and enables us to excel in every publick and private Virtue. In times of Peace we

may

may promote and propagate the pure Chriſtian Religion, worſhip God without Diſturbance or Diſtraction, calmly enjoy the Comforts of the *Goſpel of Peace*, and by the daily Practice of its holy and ſocial Precepts, form and prepare our Souls for the Enjoyment of thoſe Realms of Peace and Love, which our Saviour and Peace-maker hath promiſed to them who ſeek Peace and purſue it.

The Nature of the Chriſtian Religion is pure and peaceable, it's Deſign is to eſtabliſh univerſal Good-will among Men, its bleſſed Author is called the * *Prince of Peace*. He made his Appearance in the World in the peaceable Reign of the Emperor *Auguſtus*, and at his Departure, he declared this to be the Characteriſtick by which his Diſciples ſhould be known, their † *Loving one another*. The Doctrine which he taught is called the *Goſpel*, that is, *Good-Tidings*, becauſe it ‡ *publiſheth Peace*, it *publiſheth Salvation*; it would therefore

* Iſa. ix. 6. † John xiii. 35. ‡ Iſa. lii. 7.

fore ill become any of thoſe Princes, who are ſtiled *Defender of the Faith*, *Catholick* or *Moſt Chriſtian King*, to act in Contradiction to their publick Character, or that Religion, which they account their Glory.

This may ſatisfy us of the Advantages of Peace in general, and the Obligations which all Men, more eſpecially Chriſtians, are under to ſeek Peace, and even purſue it.

Yet it may ſtill raiſe our Gratitude to God higher, if we carry on our Thoughts to the peculiar Advantages, which the Reſtoration of Peace at preſent brings to us.

We have not indeed obtained any new Acquiſitions; nor are ſuch Conqueſts any Strength, but rather a Weakening to a Nation, whoſe Riches conſiſt in Trade, that hath Land enough to employ and ſupport all its Inhabitants, and ſufficient Reſources within itſelf to make them happy. But, if we conſider the juſt and honourable Ends for which the late War was undertaken, we ſhall find them all anſwered; and our Great *King* and his Dominions emerging out of this Sea of Blood, with new Honour and Glory.

The

The End of entering into the War againſt *Spain* was to maintain the Rights of our Commerce;——and againſt *France* to perform our ſolemn Engagements to our Allies, to defend the Liberties of *Germany* and *Holland*, and thereby ſave our own Liberties, and thoſe of all *Europe*.——Notwithſtanding thoſe Misfortunes, which in a State of War are unavoidable, theſe great Points are gained and eſtabliſhed. Our Commerce is reſtored and ſecured upon its antient Foundation: Our Fleets, every where victorious, have quite ſubdued and bore down the whole Naval Power of our late Enemies; and by reducing their Trade to the loweſt Brink of Ruin, have ſufficiently warned and taught them not to diſturb us in that tender Article any more.——We have, by eſtabliſhing the *Prince of Orange*, *Hereditary Stadtholder* in all the United Provinces, more firmly united to ourſelves for ever that powerful Commonwealth; and, by this ſtrong additional Bulwark, ſecured from future Dangers, that brave and free People, which before were as unſtable as the Waters that encompaſs

compaſs them, and in Danger of being ſwallowed up by every Inundation from *France*.—We have effectually ſupported our Ally, the *Empreſs Queen*, when reduced to the laſt Diſtreſs; and obtained for her the full Reſtitution of the Provinces of *Flanders* and *Brabant*, which had been wreſted from her; and eſtabliſhed her Huſband the Emperor in the *Imperial Throne*.—We have alſo nobly rewarded and ſupported our brave and faithful Ally the *King of Sardinia*. Our Troops, under the Conduct of our own brave Prince, *Duke William*, have upon all Occaſions exerted themſelves with a noble Ardour, and Courage ſuperior to all Difficulties and Dangers; and if they were not more ſucceſsful, the whole World did allow, that the Failure was not owing to them, nor their Leader.—So that upon the whole, our Trade is vindicated, our antient Allies ſupported, the Liberties of *Europe* ſecured, and the *Britiſh* Faith, Courage and Honour, made conſpicuous to the whole World, as the Sun when it ſhineth in its Strength, warming and refreſhing the Earth.

It would be a vain thing to imagine, that theſe ſalutary Ends could be obtained, in Oppoſition to the two great Powers of *Europe*, without an immenſe Loſs both of Treaſure and Blood.——The former is ſeverely felt by *Great Britain*, in the vaſt national Debt, and heavy, but neceſſary, Load of Taxes; which every true *Briton* will patiently bear, until the frugal Management of the Government can reduce them; when he conſiders it as the Purchaſe of the ineſtimable Bleſſings of Liberty and true Religion. ——And there are few among us who have not, by the Loſs of ſome Friend or Relative, Cauſe to lament the latter. We may juſtly mourn for thoſe brave Men who ſpilt their Blood in the Service of their King and Country; And we ought to treat, with diſtinguiſhing Reſpect and Gratitude, the ſurviving Officers, Soldiers and Sailors, who, at the frequent Hazard of their Lives, guarded our Liberties, and encountered all manner of Difficulties and Dangers, that we might dwell at eaſe.

The

The Deliverance from this deſtructive Scene of Blood and Treaſure is one of the immediate Bleſſings flowing from the preſent Peace: And it is a peculiar Bleſſing to a trading Nation, governed by mild and equitable Laws.——For to ſuch a People, even the moſt ſucceſsful War, attended with uninterrupted Conqueſts, muſt, if long continued, prove ruinous and fatal; inaſmuch as it draws off many uſeful Heads and Hands from Learning, Manufactures, and Commerce; abates inſenſibly, even in the moſt benevolent Breaſts, the Powers of Humanity; introduces by Degrees a Ferocity of Temper, and Neglect of Buſineſs.——This ſpreading Idleneſs would ſoon cauſe Manufactures to dwindle. Trade, which depends on theſe, muſt neceſſarily decay, the national Riches abate, its Naval Power, its Vigour and Spirit die away; until from a glorious and flouriſhing Kingdom, it ſunk, among the Dregs of the Nations, into Obſcurity and Contempt.

Nor ought it to be concealed, that there is one peculiar, yet almoſt neceſſary, evil Conſequence

ſequence from the late War, to us of *Ireland*, had it continued much longer, from the Apprehenſions of which we are all by this ſeaſonable Peace delivered.

We have hitherto been encouraged and cheriſhed by *Great Britain*, with all the Tenderneſs of a Parent towards a favourite Child. We have been protected without bearing the Expence; and while our kind Mother lay ſtruggling with the Difficulties of War abroad, and an unnatural Rebellion at home, we enjoyed the Bleſſings of a profound Peace. And it is evident from the Treatment we have hitherto received, that it is the Inclination, as well as the Policy of *Great Britain*, to indulge us; who, I truſt, ſhall always ſhew ourſelves to be her grateful and dutiful Sons.—Yet, had the War continued, the Danger increaſed, and *Great Britain*, loaded with Taxes, been no longer able to bear alone the vaſt Expence; in ſuch a Caſe, Self-preſervation would have laid them, how unwilling ſoever, under the inevitable Neceſſity of requiring, and us of conſenting, to contribute to the Support of

our

our happy Conſtitution, and to take our Share of the Burden, as we hoped to enjoy its Protection and Privileges. Nay, it is more than probable, from that filial Duty and Ardour *Ireland* hath always ſhewn, that we of ourſelves would have flown to the Aſſiſtance of our Mother; tho' the laying on ſuch a Load, in the preſent Infant State of our Manufactures, might have cruſhed us into our former Poverty.

What hath been ſuggeſted on this Head, may, I hope, be ſufficient to excite us to render to God the Sacrifice of Thankſgiving, to bring the Peace-offering of Praiſe, for reſtoring the publick Tranquility of *Europe*, and granting to his People the *Bleſſings of Peace*. It ſhould alſo awaken, in every true *Britiſh* Heart, the warmeſt Sentiments of filial Duty and Affection to our gracious King, who ſpared no Labour or Pains to defend us, expoſing the Life of his brave Son, and even his own Royal Perſon, to the Perils of War; and now in his Wiſdom and Goodneſs, like a true Father of his People, hath brought about a Peace juſt and

honour-

honourable, and which ſeems to be built upon ſo firm a Foundation, and ſo well cemented, that we have much Reaſon to hope for its Continuance and Perpetuity. — And it is our indiſpenſable Duty to pray for the firm Eſtabliſhment and Prolongation of it. *That Peace and Truth* (Fidelity among all the contracting Parties in adhering to their ſolemn Engagements) *may be in our Days.* "*I will pray for the Peace of* Great-Britain "*and* Ireland: * *May they proſper that* "*love thee. Peace be within thy Walls, and* "*Plenteouſneſs within thy Palaces. For* "*my Brethren's Sake,* and Love of my Coun- "try, *I will wiſh thee Proſperity. Yea, be-* "*cauſe of the Houſe of the Lord our God,* "*for the Sake of the Chriſtian Religion,* "*eſtabliſhed in thee, the promoting of thy* "*Good ſhall ever be the ruling Principle* "*of my Soul.*"

All our Thankſgivings and Prayers for any Benefit, do naturally imply our uſing our beſt Endeavours for the ſecuring of it.— As

* Pſal. cxxii. 6, 7, 8.

As I am therefore perſuaded that you are in Earneſt in this religious Act, and that your Thankfulneſs proceeds from a ſincere Heart; I ſhall now proceed,

To ſuggeſt ſome Methods, by obſerving of which this Peace may be happily perpetuated.—

And firſt, as Peace is one of Heaven's moſt perfect Gifts, it will be our Wiſdom and Intereſt to conciliate and preſerve the Favour of God, by true Piety, by an unfeigned Belief of, and Obedience to, that holy Religion which he hath revealed to us, and we profeſs.— † *Great Peace have they who love thy Law, and nothing ſhall offend them.*— God is indeed long-ſuffering and gracious, and often lengthens out the Tranquillity of a Nation, not willing that they ſhould periſh. But how great ſoever the divine Patience may be, there cannot well be a more impious Abuſe of it, nor a more daring Inſult to the Majeſty of Heaven, than to preſume on his Countenance and Protection, while

† Pſa. cxix. 165.

while we give ourſelves up to Vice and Irreligion, and live in open Contempt of his Authority. ‡ *There is no Peace, ſaith the Lord, for the wicked.* And it may well become us to conſider ſeriouſly, how far the open Infidelity and Impiety, the blaſphemous ſcoffing at Religion, and in conſequence of this an unhappy Corruption of Manners, which ſpread over theſe Kingdoms, provoked God to unſheath the Sword of the late War, and ſay to it, * *Sword go thro'*, and deſtroy.——On the other Hand, we have the ſtrongeſt Aſſurances, that God *will ſpeak Peace to his People*, provided *they turn not again unto Folly.* Pſal. lxxxv. 8. And God ſaith, by the Mouth of his Prophet *Iſaiah*, to his People,——*O that thou hadſt hearkened to my Commandments!* ‖ *Then had thy Peace been as a River*, (which flows on in a conſtant refreſhing Stream) and *thy Righteouſneſs as the Waves of the Sea.*

Nor let any one imagine, that this Diſpoſition was owing only to the peculiar Co-

venant

‡ Iſa. xlviii. 22. * Ezek. xiv. 17. ‖ Iſa. xlviii. 17.

venant made with the Nation of *Israel*.—It ariſeth from the very Nature and Order of Things.—True Religion, uncorrupted by falſe Gloſſes, teacheth Men to be true and juſt in their Dealings, faithful to their Engagements, * *Tho' they ſhould even ſwear to their own Hurt*.—To offer Violence to no Man.—To be *forgiving to our Enemies*, humble, meek, patient, † *pure*, *peaceable*, *gentle*, *eaſy to be intreated*, *full of Mercy and good Fruits*.—But *from whence come Wars and Fightings among Men? Come they not from their Luſts*, which firſt ‡ *war in their own Members*, and thence, like hidden Fires, burſt out to the Deſtruction of others? § *Only by Pride cometh Contention*.—And where *Envying* takes place, there ſoon ſpringeth up ‖ *Confuſion and every* evil Work.—No War can poſſibly be lawful, but that which is undertaken for the neceſſary Defence of our Religion, our Liberties, our Perſons, or Properties. And

 yet

* Pſal. xv. 4. † James iii. 17. ‡ James iv. 1.
§ Prov. xiii. 10. ‖ James iii. 18.

yet moſt of all the Wars, which have made ſuch dreadful Havock of the human Race, have ſprung from the want of Religion and Virtue, from the Pride and Peeviſhneſs of Subjects, or from the Ambition or Coveteouſneſs of Princes.——O what an hideous Figure muſt ſuch mighty Monarchs, Devourers of Mankind, make, when they appear before the awful Tribunal of the God of Vengeance, with Countenances full of ghaſtly Horror, and Robes dyed and ſoaked in Blood! Will the vain Panegyricks of their baſe Flatterers avail them then? or if they would think, can it, even now, hide from their Thoughts thoſe Groups of murdered Ghoſts which gnaſh their Teeth at them, and call aloud to the Avenger of Blood! To avoid theſe Calamities, we truſt, that both the Princes and People of *Europe* will henceforth * *be wiſe*, and *be inſtructed to ſerve the Lord*, who hath the † *Hearts of Kings in his Hand*, and *turneth them*, as a River of Water, into whatever Channel he pleaſeth—and

* Pſal. ii. 11. † Prov. xxi. 1.

and hath told us, that † *when our Ways pleaſe him, he will make* them who are diſpoſed to be *our Enemies* to continue *at Peace with us.*

Another prudent Meaſure towards perpetuating the preſent Peace, is to live in Peace at home, and to be " heartily united among " ourſelves."

It is * *a good and pleaſant thing for Brethren to dwell together in Unity.* By this a City is built ſtrong, and compacted within itſelf. Thoſe who envy its Felicity are afraid to attack it; and if they do, their Arrows glance off it, as from a well-rounded Shield, or are caſt back upon themſelves. This Obſervation is ſtill more remarkably verified in *Great Britain* and *Ireland*, and their Iſles. By our happy Situation in the Ocean, we are removed from thoſe Wars which may tear the contending Nations on the Continent. The Sea is by Nature our ſtrong Rampart; and we have the moſt powerful Fleets in the Univerſe, at once to guard us from Enemies, and to waft home the Riches of the whole

† Prov. xvi. 7. * Pſalm cxxxiii.

Earth into our Harbours.——And to crown all theſe Advantages, God *hath bleſſed the Children of* Britain *within her* with a Spirit of Induſtry, Courage, and Magnanimity, at leaſt equal to any Nation in the World. ——So that with theſe Advantages, *Great Britain*, in a defenſive War, might be a Match not only for *France* and *Spain*, but for all *Europe*. Nay, did all the Nations in the World join in one common *Rage*, and *take Counſel againſt us*, they *would imagine only a vain thing*, were we all of one Soul, did the great Genius of *Britain* continually animate us, and every Man chearfully lend his Hand to his King and Country.——And ſurely no People nor Country under Heaven have ſtronger Centers of Unity, nor ſuch mighty Bands to unite and bind them to one another.——We have eſtabliſhed among us the *Chriſtian Religion* in its Purity, which exalts thoſe who embrace it to be the * *Sons of God*, and ſhould unite us in one common Intereſt, as Members of the ſame natural Body.——We have the *glorious Cauſe of Liberty*,

* John i. 12.

berty, in which every *Briton* participates; and which makes the common Farmer among us in reality greater than thoſe walking Pageants of Court, who wear the higheſt gilded Titles in a Country of Slaves. And we all live at our Eaſe under our *gracious Sovereign*, who governs us according to our Laws, and diſtributes impartially Juſtice and Mercy to all his Subjects.

What then can tempt the Inhabitants of ſuch a Kingdom to be divided among themſelves? Surely the infernal Powers have an implacable Spite at us; it muſt be ſome malicious Fiend, envious of our Happineſs, as of the Happineſs of our firſt Parents in Paradiſe, that at any time ſows the Tares of Jealouſy and Diſcord among us. And ſhall any of us become ſuch Fools, and Dupes to the Devil and his Emiſſaries, as to concur with them to the Weakening and Ruin of our dear Country? God forbid!—And what are all thoſe mighty Matters, about which Fellow Chriſtians and Countrymen ſo often and ſo eagerly bite and devour one another? Are they not ſmall Things, which a wiſe

Man

Man would, for the Honour of his Country, be almoſt aſhamed to mention?—While the fundamental Truths of Chriſtianity are carefully preſerved, are the Modes and Forms of Worſhip, which every Country has a Right to appoint or vary for Conveniency and Order, to be put in Ballance with *preſerving the Unity of the Spirit in the Bond of Peace?* Is it any juſt Cauſe of Contention to the good People of *Britain*, whether this or that great Patriot be employed in the Adminiſtration of Affairs; while we are all comforted and protected under *his Majeſty's* gracious Government?——And, tho' it is a laudable Spirit and noble Emulation in every great Man to aſpire at ſerving his King and Country; yet it would be a ſtrange Infatuation in Men who have ſuch great Stakes in their Country, to foment publick Diviſions about theſe Things, to the weakening of the Conſtitution, and involving their own Families and Fortunes in the threatened Ruin.—It would be Madneſs in a Mariner to let the Ship looſe among Storms and Rocks, becauſe he was not admitted to hold the Helm.

We

We commonly pay great Regard to the laſt Words of a great and dying Friend, eſpecially a Friend who leaves us a great Legacy. I ſhall therefore conclude what hath been recommended on this Head, with the laſt Words of that affectionate and pathetick Speech, which our glorious Deliverer *King* WILLIAM, who reſtored our Liberties, and left to us all the Bleſſings we enjoy under his Majeſty's Royal Family, made to his People a little before his Death.

"Let me conjure you to diſappoint the "only Hopes of our Enemies, by your Una-"nimity. I have ſhewn, and will always "ſhew, how deſirous I am to be the common "Father of all my People. Do you, in like "manner, lay aſide Parties and Diviſions; "let there be no other Diſtinction heard "of amongſt us for the future, but of thoſe "who are for the Proteſtant Religion and "the preſent Eſtabliſhment, and of thoſe "who mean a Popiſh Prince and a *French* "Government."

The laſt prudent Meaſure I would take Leave to recommend is, "to cultivate as "much

"much as possible, a Spirit of Forgiveness "and Love and friendly Intercourse towards "our late Enemies; while at the same Time "we use all prudent, but not a distrustful "Care, for our own future Safety."

Human Passions are of that Nature, that after they have been violently agitated, they, like the troubled Ocean, require some Time to subside; and it is too common for neighbouring Nations, which have been engaged in a fierce and bloody War, to contract a secret Antipathy, which makes former Wounds fester, and bleed afresh upon every Occasion. But such a Temper is quite opposite to the Spirit of the Gospel, which commands us to * *love our Enemies, and them who have despitefully used us*; and even contrary to the Treaty of Peace, which contracts, "That there shall be an *entire Oblivion of all* "*past Injuries.*"—And indeed, beside the Obligations of Religion, which require us to love all Christians as our Brethren, it is our Wisdom and true Policy to cherish this good Disposition. For if we suffer unreasonable Jealousies

* Matth. v. xliv.

louſies and Heart-burnings to lodge in our Hearts, theſe Embers will kindle a freſh Flame. Beſide an open and amicable Intercourſe is abſolutely neceſſary to the carrying on of Commerce among trading Nations. And when we conſider the ancient Amity which has ſubſiſted between *Great Britain* and *Spain*, and the Candour and Openneſs wherewith the *French* King entered into the preſent Peace, notwithſtanding the Conqueſts of his Armies on Land, it would appear unjuſt and ungenerous to ſuſpect their Sincerity.

Yet this generous Confidence, ſo well becoming the magnanimous Spirit of *Britons*, ſhould never abate our watchful Care for our future Safety. It is a wiſe Maxim, "Happy "is that Nation, which in the midſt of "Peace provides for War;" and in Truth it is the only Time to provide for it. — To be ſecure is to invite Danger; but when we are armed and provided againſt all Attacks, our *happy Conſtitution* then *looketh forth as the Morning*, in a lovely and reſpectable Condition, * *fair as the Moon, clear as the Sun,*

E

* Solom. Song vi. 10.

Sun, and terrible as an Army with Banners.

We have no Reaſon to doubt, from the Goodneſs and Wiſdom of his Majeſty, and the Fidelity of his Miniſters, but that all frugal Care will be uſed in leſſening Taxes, and reducing the publick Debt; that in caſe of our being again attacked, the Sinews of War may not be wanting, nor the Nation become Bankrupt.——As we have the Proſpect of a long Peace, it is the Wiſdom and Duty of all private Men, to keep alive in their Hearts a Spirit of affectionate Loyalty to his Majeſty and his Royal Family; and of Zeal for our Proteſtant Religion and Liberty. The former of which may require the greater Attention, as now the Way is open for Emiſſaries to ſwarm in from all the Popiſh Seminaries abroad; and there are computed to be already in *Ireland* Ten thouſand Prieſts and Friars, who are indefatigable in making Proſelytes.—We are now armed; and though I truſt in God, that our Tranquility will continue ſo long, that our Arms may be beaten into Plow-ſhares; yet I hope we have taken

Warning

Warning from the late Dangers, never to let our Arms ruſt again, nor Indolence, the Ruſt of the Soul, to eat away our Spirit.—The Vigilance and Spirit of the Proteſtants of *Yorkſhire*, deterred the Rebels from entering into their Country, and rouſed all *Britain*. And with equal Honour it may be ſaid of the numerous and brave Proteſtants of *Ulſter*, That their early Preparations, and unanimous Ardour, preſerved the publick Peace of this Kingdom during the late Rebellion.——Let us keep theſe Things before our Eyes as Examples, and be ready to tread in the ſame Steps.

Now, May the * *God of Peace* bruiſe Satan, and all his evil Angels under your Feet. And make you † perfect in every good Work to do his Will; working in you that which is well pleaſing in his Sight, through Jeſus Chriſt, to whom be Glory for ever and ever. *Amen!*

* Rom. xvi. 20. † Heb. xiii. 21.

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